

that it is our own fault we have missed the good thing in question; this annoys us, and excites envy in us. We also envy those who have what we ought to have, or have got what we did have once. Hence old men envy younger men, and those who have spent much envy those who have spent little on the same thing. And men who have not got a thing, or not got it yet, envy those who have got it quickly. We can also see what things and what persons give pleasure to envious people, and in what states of mind they feel it: the states of mind in which they feel pain are those under which they will feel pleasure in the contrary things. If therefore we ourselves with whom the decision rests are put into an envious state of mind, and those for whom our pity, or the award of something desirable, is claimed are such as have been described, it is obvious that they will win no pity from us.

11 We will next consider Emulation, showing in what follows its causes and objects, and the state of mind in which it is felt. Emulation is pain caused by seeing the presence, in persons whose nature is like our own, of good things that are highly valued and are possible for ourselves to acquire; but it is felt not because others have these goods, but because we have not got them ourselves. It is therefore a good feeling felt by good persons, whereas envy is a bad feeling felt by bad persons. Emulation makes us take steps to secure the good things in question, envy makes us take steps to stop our neighbour having them. Emulation must therefore tend to be felt by persons who believe themselves to deserve certain good things that they have not got, it being understood that no one aspires to things which appear impossible. It is accordingly felt by the young and by persons of lofty disposition. Also by those who possess such good things as are deserved by men held in honour—these are wealth, abundance of friends, public office, and the like; on the assumption that they ought to be good men, they are emulous to gain such goods because they ought, in their belief, to belong to men whose state of mind is good. Also by those whom all others think deserving. We also feel it about anything for which our ancestors, relatives, personal friends, race, or country are specially honoured, looking upon that thing as really our own, and therefore feeling that we deserve to have it. Further, since all good things that are highly honoured are objects of emulation, moral goodness in its various forms must be such an object, and also all those good things that are useful and serviceable to others: for men honour those who are morally good, and also those who do them service. So with those good things our possession of

which can give enjoyment to our neighbours—wealth and beauty rather than health. We can see, too, what persons are the objects of the feeling. They are those who have these and similar things—those already mentioned, as courage, wisdom, public office.<sup>25</sup> Holders of public office—generals, orators, and all who possess such powers—can do many people a good turn. Also those whom many people wish to be like; those who have many acquaintances or friends; those whom many admire, or whom we ourselves admire; and those who have been praised and eulogized by poets or prose-writers. Persons of the contrary sort are objects of contempt: for the feeling and notion of contempt are opposite to those of emulation. Those who are such as to emulate or be emulated by others are inevitably disposed to be contemptuous of all such persons as are subject to those bad things which are contrary to the good things that are the objects of emulation: despising them for just that reason. Hence we often despise the fortunate, when luck comes to them without their having those good things which are held in honour.

This completes our discussion of the means by which the several emotions may be produced or dissipated, and upon which depend the persuasive arguments connected with the emotions.

12 Let us now consider the various types of human character, in relation to the emotions and moral qualities, showing how they correspond to our various ages and fortunes. By emotions I mean anger, desire, and the like; these we have discussed already.<sup>26</sup> By moral qualities I mean virtues and vices; these also have been discussed already,<sup>27</sup> as well as the various things that various types of men tend to will and to do.<sup>28</sup> By ages I mean youth, the prime of life, and old age. By fortune I mean birth, wealth, power, and their opposites—in fact, good fortune and ill fortune.

To begin with the Youthful type of character. Young men have strong passions, and tend to gratify them indiscriminately. Of the bodily desires, it is the sexual by which they are most swayed and in which they show absence of self-control. They are changeable and fickle in their desires, which are violent while they last, but quickly over: their impulses are keen but not deep-rooted, and are like sick people's attacks of hunger and thirst. They are hot-tempered and quick-tempered, and apt to give way to their anger; bad temper often gets the better of them, for owing to their love of honour they cannot bear being slighted, and are indignant if they imagine themselves

<sup>25</sup> Cp. 1388<sup>b</sup> 5 and 1, c. 6.

<sup>27</sup> 1, c. 9.

<sup>26</sup> II, cc. 1 ff.

<sup>28</sup> I, c. 6, 1363<sup>a</sup> 19.

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unfairly treated. While they love honour, they love victory still more; for youth is eager for superiority over others, and victory is one form of this. They love both more than they love money, which indeed they love very little, not having yet learnt what it means to be without it—this is the point of Pittacus' remark about Amphiraus.<sup>29</sup> They look at the good side rather than the bad, not having yet witnessed many instances of wickedness. They trust others readily, because they have not yet often been cheated. They are sanguine; nature warms their blood as though with excess of wine; and besides that, they have as yet met with few disappointments. Their lives are mainly spent not in memory but in expectation; for expectation refers to the future, memory to the past, and youth has a long future before it and a short past behind it: on the first day of one's life one has nothing at all to remember, and can only look forward. They are easily cheated, owing to the sanguine disposition just mentioned. Their hot tempers and hopeful dispositions make them more courageous than older men are; the hot temper prevents fear, and the hopeful disposition creates confidence; we cannot feel fear so long as we are feeling angry, and any expectation of good makes us confident. They are shy, accepting the rules of society in which they have been trained, and not yet believing in any other standard of honour. They have exalted notions, because they have not yet been humbled by life or learnt its necessary limitations; moreover, their hopeful disposition makes them think themselves equal to great things—and that means having exalted notions. They would always rather do noble deeds than useful ones: their lives are regulated more by moral feeling than by reasoning; and whereas reasoning leads us to choose what is useful, moral goodness leads us to choose what is noble. They are fonder of their friends, intimates, and companions than older men are, because they like spending their days in the company of others, and have not yet come to value either their friends or anything else by their usefulness to themselves. All their mistakes are in the direction of doing things excessively and vehemently. They disobey Chilon's precept by overdoing everything; they love too much and hate too much, and the same with everything else. They think they know everything, and are always quite sure about it; this, in fact, is why they overdo everything. If they do wrong to others, it is because they mean to insult them, not to do them actual harm. They are ready to pity others, because they think every one an honest man, or anyhow better than he is: they judge their neigh-

<sup>29</sup>The remark is unknown.

bour by their own harmless natures, and so cannot think he deserves to be treated in that way. They are fond of fun and therefore witty, wit being well-bred insolence.

13 Such, then, is the character of the Young. The character of Elderly Men—men who are past their prime—may be said to be formed for the most part of elements that are the contrary of all these. They have lived many years; they have often been taken in, and often made mistakes; and life on the whole is a bad business. The result is that they are sure about nothing and *under-do* everything. They 'think', but they never 'know'; and because of their hesitation they always add a 'possibly' or a 'perhaps', putting everything this way and nothing positively. They are cynical; that is, they tend to put the worse construction on everything. Further, their experience makes them distrustful and therefore suspicious of evil. Consequently they neither love warmly nor hate bitterly, but following the hint of Bias they love as though they will some day hate and hate as though they will some day love. They are small-minded, because they have been humbled by life: their desires are set upon nothing more exalted or unusual than what will help them to keep alive. They are not generous, because money is one of the things they must have, and at the same time their experience has taught them how hard it is to get and how easy to lose. They are cowardly, and are always anticipating danger; unlike that of the young, who are warm-blooded, their temperament is chilly; old age has paved the way for cowardice; fear is, in fact, a form of chill. They love life; and all the more when their last day has come, because the object of all desire is something we have not got, and also because we desire most strongly that which we need most urgently. They are too fond of themselves; this is one form that small-mindedness takes. Because of this, they guide their lives too much by considerations of what is useful and too little by what is noble—for the useful is what is good for oneself, and the noble what is good absolutely. They are not shy, but shameless rather; caring less for what is noble than for what is useful, they feel contempt for what people may think of them. They lack confidence in the future; partly through experience—for most things go wrong, or anyhow turn out worse than one expects; and partly because of their cowardice. They live by memory rather than by hope; for what is left to them of life is but little as compared with the long past; and hope is of the future, memory of the past. This, again, is the cause of their loquacity; they are continually talking of the past, because they enjoy remembering it.

Their fits of anger are sudden but feeble. Their sensual passions have either altogether gone or have lost their vigour: consequently they do not feel their passions much, and their actions are inspired less by what they do feel than by the love of gain. Hence men at this time of life are often supposed to have a self-controlled character; the fact is that their passions have slackened, and they are slaves to the love of gain. They guide their lives by reasoning more than by moral feeling; reasoning being directed to utility and moral feeling to moral goodness. If they wrong others, they mean to injure them, not to insult them. Old men may feel pity, as well as young men, but not for the same reason. Young men feel it out of kindness; old men out of weakness, imagining that anything that befalls any one else might easily happen to them, which, as we saw,<sup>30</sup> is a thought that excites pity. Hence they are querulous, and not disposed to jesting or laughter—the love of laughter being the very opposite of querulousness.

Such are the characters of Young Men and Elderly Men. People always think well of speeches adapted to, and reflecting, their own character: and we can now see how to compose our speeches so as to adapt both them and ourselves to our audiences.

14 As for Men in their Prime, clearly we shall find that they have a character between that of the young and that of the old, free from the extremes of either. They have neither that excess of confidence which amounts to rashness, nor too much timidity, but the right amount of each. They neither trust everybody nor distrust everybody, but judge people correctly. Their lives will be guided not by the sole consideration either of what is noble or of what is useful, but by both; neither by parsimony nor by prodigality, but by what is fit and proper. So, too, in regard to anger and desire; they will be brave as well as temperate, and temperate as well as brave; these virtues are divided between the young and the old; the young are brave but intemperate, the old temperate but cowardly. To put it generally, all the valuable qualities that youth and age divide between them are united in the prime of life, while all their excesses or defects are replaced by moderation and fitness. The body is in its prime from thirty to five-and-thirty; the mind about forty-nine.

15 So much for the types of character that distinguish youth, old age, and the prime of life. We will now turn to those Gifts of For-

<sup>30</sup> II, c. 8. 1386<sup>a</sup> 24 and 29.

tune by which human character is affected. First let us consider Good Birth. Its effect on character is to make those who have it more ambitious; it is the way of all men who have something to start with to add to the pile, and good birth implies ancestral distinction. The well-born man will look down even on those who are as good as his own ancestors, because any far-off distinction is greater than the same thing close to us, and better to boast about. Being well-born, which means coming of a fine stock, must be distinguished from nobility, which means being true to the family nature—a quality not usually found in the well-born, most of whom are poor creatures. In the generations of men as in the fruits of the earth, there is a varying yield; now and then, where the stock is good, exceptional men are produced for a while, and then decadence sets in. A clever stock will degenerate towards the insane type of character, like the descendants of Alcibiades or of the elder Dionysius; a steady stock towards the fatuous and torpid type, like the descendants of Cimon, Pericles, and Socrates.

16 The type of character produced by Wealth lies on the surface for all to see. Wealthy men are insolent and arrogant; their possession of wealth affects their understanding; they feel as if they had every good thing that exists; wealth becomes a sort of standard of value for everything else, and therefore they imagine there is nothing it cannot buy. They are luxurious and ostentatious; luxurious, because of the luxury in which they live and the prosperity which they display; ostentatious and vulgar, because, like other people's, their minds are regularly occupied with the object of their love and admiration, and also because they think that other people's idea of happiness is the same as their own. It is indeed quite natural that they should be affected thus; for if you have money, there are always plenty of people who come begging from you. Hence the saying of Simonides about wise men and rich men, in answer to Hiero's wife, who asked him whether it was better to grow rich or wise. 'Why, rich,' he said; 'for I see the wise men spending their days at the rich men's doors.' Rich men also consider themselves worthy to hold public office; for they consider they already have the things that give a claim to office. In a word, the type of character produced by wealth is that of a prosperous fool. There is indeed one difference between the type of the newly-enriched and those who have long been rich: the newly-enriched have all the bad qualities mentioned in an exaggerated and worse form—to be newly-enriched means, so to speak, no education in riches. The wrongs they do others are not meant to